THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

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SALT LAKE CITY.

(*From the San Francisco Overland Monthly.*)

"Once upon a time" there dwelt in Nauvoo a man whose name was Brigham Young. Tribulations numberless surrounded him and his Saints: the chosen and peculiar people of our latter days. They were in the midst of a generation which knew not Joseph Smith. And then it came to pass that Brigham had a vision. He had wandered far away into an inhospitable wilderness—a region of mountains and deserts, of savages and alkali. Suddenly before him rose a majestic peak—a peak of singular conformation, its summit rounded and leaning forward like the full crest of an ocean wave. As the dreamer surveyed the scene, the heavens above the mountain were opened, and a mighty Star-Spangled Banner appeared; it floated through the air with stately grace until it alighted on the mountain-top, when a voice from heaven spoke in our dear Anglo-Saxon tongue: "Build your city at the foot of this mountain, and you shall have prosperity and rest."

The trials and perturbations of the Saints became too mighty to be borne. They were driven from their homes across the Missouri River, marking their route from Nauvoo to Council Bluffs with the graves of those whom famine and exposure had caused to perish by the way. Then it was that Brigham Young, the undismayed leader of the straggling host, announced his reception of the heavenly vision. Said he to his well-nigh disheartened followers: "Somewhere in the unknown and undiscovered West, somewhere in the bosom of the far-off mountains of Mexico, there remaineth prosperity and rest for the people of God."

He put himself at the head of 143 stalwart men, with a few women to cook, and nurse the sick, and set forth to the unknown occident to search for the mountain of his dream. For months they continued their weary journey; fording unknown rivers, pulling their wagons with ropes through well-nigh impassable cañons, until they had travelled twelve hundred miles from Council Bluffs. Through a narrow defile in the Wasatch mountains they entered the valley of the Great Salt Lake, and immediately beside them rose a mountain which Brigham at once designated as the scene of his prophetic dream. In remembrance of the flag which had descended upon it, it was christened "Ensign Peak," which name it bears to the present day. The work of

building the city was commenced on the very day of their arrival, July 24, 1847, and the sacred mountain to-day looks kindly down upon a city of 20,000 people nestling at its foot.

Such, O reader! is the tale which you would hear from Brigham Young or any of his principal subordinates to-day, were you to interrogate them as to the cause of their location in their Happy Valley. But it will be difficult for you, if you are not also a professional writer of the press, to realize the relish and gusto with which we have penned this legend. "We live," in the touching words of another, "in a practical age." Commerce is king. The past has its abounding wealth of legendary lore, from which are built the poems and prophecies and romances of to-day. Trade and its necessities dictate where shall be built the commercial centres of the world. It need not be demonstrated that all the great cities of our day owe their importance to some base worldly advantage, visible to the eyes of uninspired men, and are liable to lose their position and power in the world by any trivial circumstances. Not so, however, with the city whose career we chronicle. Founded by inspiration, Salt Lake City must be eternal. It despises the factitious aids by which other cities attain to greatness. For its nature has done nothing except in the raw material for essence of sage-brush, or oil of grease-wood. Without a harbor, its capacious Tabernacle is the pharos from whence radiates the light which godly Saints believe alone shines for the vivifying and illuminating of all the world.

The tourist who shall hereafter visit Salt Lake City will survey this Mecca with far other feelings and emotions than his more adventurous predecessor. Luxuriantly ensconced in the palace-cars of the ubiquitous Pullman, after a delightful ride of three or four days, he alights at the City of the Saints. Of the country passed over for a thousand miles before reaching it, he knows almost nothing. He has looked from his window occasionally to survey a herd of antelopes, or a picturesque mountain landscape. He compares the mountain town with the cities of the East or West, where time, and taste, and wealth, and a Nature less niggardly of her favors have combined to create and develop artistic beauties, and his verdict is that Salt Lake is but a dull and prosaic village. Before the advent of the railroad, however, the traveller prepared himself by a dreary experience to value the beauties of the desert-circled town. A weary journey for weeks or months over apparently endless plains, fearful in their unvarying monotony; over sage-brush deserts, parched and gray; over alkaline marshes, whitened with the bones of poisoned herds, and through mountain ranges, grand indeed, but with the grandeur of blackness and total desolation, prepared the tourist to appreciate the welcome sight of human habitations, of well-tilled gardens and thrifty farms. A few weeks' diet of rusty bacon and doubtful beans, familiarly known to travellers as "Ben Holladay's chickens," made doubly succulent and delicious the fruits and vegetables of the Mormon gardens. And above all, the pilgrim saw and spied out in full the horrible barrenness of the land, and knew the cost of its redemption from its first estate.

The pioneers of the Great Basin will never again receive full credit for their toils and sacrifices. The transcontinental railroad is a great enchanter—a steam Merlin. The tourist reads up for his journey from ocean to ocean of the cares and toils of the California immigrants and the Mormon pioneers; of Bitter Creek and Stinking Water; of Humboldt Desert and Rattlesnake Pass. He stops at Bitter Creek station, firmly resolved to drink none of the poisoned water, but sits down at a table well supplied with venison from the Platte basin, cranberries from Alaska, and Sonoma grapes. He passes Rattlesnake Gulch unconsciously while enjoying his cigar in the smoking-car, and as he prepares for a comfortable sleep across the Humboldt Desert, placidly compares himself with Fremont, or Clarke, or the Mormon pioneers, and decides that their accounts of the fatigues and dangers of an exploration across the continent were highly colored, for that he did the like without the loss of a night's repose, and without grievous dietetic hardship.

The Great Basin in which Salt Lake City is situated is nearly circular, and nearly five hundred miles in diameter. This basin has, as is well known, no visible outlet to the sea. In it are many considerable rivers, all of which sink, or flow, into lakes having no outlets. The Carson and Humboldt rivers, in Nevada, and the Sevier river, in southern Utah, lose themselves in marshy lakes. The waters of these lakes are fresh, thus indicating the possibility of subterranean outlets. The saltness of the waters of Great Salt Lake, however, indicates that no such outlet exists. Four large rivers —the Jordan, Weber, Ogden and Bear —pour their contents into this reservoir. The soil of Utah contains everywhere a slight proportion of salt, which impregnates, in an almost imperceptible degree, the waters of all these rivers. The evaporation, for ages, of the water of the lake concentrates the salt, and explains its saline character without the necessity of the theories of salt mountains, or springs, in its hidden depths. This lake was, in former times, of much greater extent than at present, covering a large proportion of the Great Basin, as is shown by the pebbly lines marking its former beach, more than seven hundred feet above its present level, and which stretch for hundreds of miles unbroken along the bases of the mountains. Mr. Clarence King, in his explorations during the year 1869, discovered and traced the former outlet of this vast inland sea, which was through the Snake or Shoshone river, to the Pacific Ocean.

Few places can vie with Salt Lake City in natural beauty of location. It is at the north-east corner of a valley nearly elliptical in form, about twenty-five miles in length and fifteen miles in breadth. Immediately behind the city, on the north and east, rise the lofty peaks of the Wahsatch range of mountains. This range extends southward, forming the eastern boundary of the valley, its highest peaks—within an easy day's ride of the city—being covered with perpetual snow. On the west, the Oquirrh range of mountains extend southerly, for some distance nearly parallel with the Wahsatch, but the two ranges, at the southern terminus of the valley, are only separated by the narrow cañon through which the Jordan River enters the valley. The Great Salt Lake forms the north-western boundary of the valley. Several large island mountains rise abruptly from the surface of the lake. From its great density —nearly one-fourth its weight being pure salt—the waters of this lake, viewed from a distance, are of a much deeper blue than any waters elsewhere found. The Jordan River flows from the south through the valley, the city being situated upon its eastern bank, and reaches the lake about ten miles northerly from the city. The Wahsatch range, at several points near the city, is pierced by vast and rugged cañons, from which, fed by the snows upon the summits, flow the streams of water used in irrigating the land. The scenery in these cañons is of unsurpassed grandeur. A visit to any one of the half-dozen accessible from the city by a ride of a single day, will furnish an experience never to be forgotten by the student of Nature.

In the northern portion of the city is a warm, saline, sulphur spring, possessing valuable medicinal virtues. The temperature of the water is 102° Fahrenheit. Comfortable bathing-houses have been erected by the city, and the baths are much frequented by residents and visitors. The waters seem highly efficacious for the treatment of rheumatism in its various forms, and for nearly all diseases arising from vitiated blood. The spring discharges a large volume of water, and, with increasing facilities for travel, will doubtless become a place of great resort.

The streets of the city, crossing each other at right angles, are 132 feet wide; the blocks, forty rods square, and containing ten acres each, are divided into eight lots, each containing one and one-fourth acres. In the business portions of the town, these large lots have been, of course, subdivided, but nearly all the citizens own a full lot for a residence, which enables them to produce an ample supply of fruit and vegetables for family use, from their own gardens. Rented property is extremely rare; in no city of the world do so large a pro-

portion of the people own the houses in which they live. The size of the lots causes the city to cover an area probably ten times as great as an ordinary city of the same population.

In a country where, for half the year, rain is nearly unknown, a most delightful feature is the abundant supply of water in every part of the city. On each side of every street flows a stream of pure, crystal water, fresh from the melting snows of the mountains. The canals, for the distribution of the water, were first constructed by a general tax. The water is furnished to all without charge except an annual tax of about $1 per lot, which is usually paid in labor by the parties immediately interested in the water supply, and is solely for the purpose of keeping the canals and ditches in repair.

The city presents the appearance of a vast garden, the scattered houses being embowered in luxuriant forests of fruit trees—principally the peach and apple. Ornamental trees are planted along both sides of the streets, beside the water courses. Ouside the city plat, several thousand acres are laid out into five and ten acre farms, owned and cultivated by people residing in the city.

Salt Lake City, as has already been stated, was founded on the 24th of July, 1847. Utah was then a portion of the Mexican Empire. The pioneers made their first camp on a slight eminence near the present residence of Brigham Young, and, within a few hours after their arrival, had unloaded their plows, tools, and seed-grain, and were plowing the land for the first crop ever raised in the Great Basin. A small piece of wheat—about two acres—was sowed, near the present site of the theatre, on the following day. The seed-grain and potatoes, brought in the wagons from Council Bluffs, were soon in the ground, and the erection of a fort was commenced. This was for protection against the Indians, and was formed by building a considerable number of small *adobe* houses around a square, within which the cattle and horses of the people were secured.

Late in the autumn of the same year, several thousand people followed the pioneers into the valley. They were further reinforced by the arrival of the "Mormon Battalion," a body of some five hundred soldiers, serving in the army during the Mexican war, who had been mustered out of the service in southern California, at the cessation of hostilities, and marched thence to the Salt Lake Valley. The ensuing winter and spring were seasons of great and often terrible privation; the entire community were put upon light rations, and the utmost effort on the part of the authorities was required to prevent the starving people from devouring their supplies of seed-grain, upon the preservation of which hinged their future prosperity. Many people lived for weeks upon wild roots and the hides of animals. A supply of seed-grain was thus saved, and a considerable area of land sown in the spring of 1848. Their crops were soon attacked by myriads of large crickets, which swarmed from the mountains. The entire population rallied and fought, in every manner, these hungry invaders, but with only moderate success, until they were reinforced by a vast army of sea gulls, which, tempted by the prospect of a feast of such delicacy and abundance, came from the islands of the Great Salt Lake. More by the efforts of the gulls than by those of the people was the cricket army defeated, which result all loyal and devout Mormons attribute to a direct interposition of Providence in their behalf. The settlers were farmers from the Eastern States, and unfamiliar with the processes of irrigation, by which it was necessary to grow their crops, which fact, together with the ravages of the crickets, resulted in but a moderate harvest for 1848. In 1849, the benefits of a larger experience were felt: the crops were abundant, and for the first time the prospect of starvation ceased to haunt the hardy pioneers.

From that time, although the crops have several times been in large part destroyed by the grasshoppers, an ample supply for their own wants, and for furnishing the markets of the adjoining Territories, has always rewarded the labors of the Utah farmers. With the excitement consequent upon the discovery of gold in Cali-

fornia, sprang up a large migration across the continent. The worn and weary seekers for the new El Dorado found, at the City of the Saints, reasonable supplies of what they especially required. Their thin and footsore cattle were exchanged for fresh animals, and vegetables in abundance, with fresh meat, recruited the health of the future millionaires. California is to-day richer by thousands of its most valued and cherished lives, from the existence of this half-way house upon the desert.

[TO BE CONTINUED.]

THE CONTAGIOUS DISEASES ACTS.

TO THE EDITOR OF REYNOLDS'S NEWSPAPER.

Sir—A notice to one of your correspondents in your last impression leads me to believe that you would admit a letter on the subject of the Contagious Diseases Acts, for the information of the public.

There are fifteen military and naval stations in England and three in Ireland, all with large districts round them, now under the operation of these Acts. The names of the places are as follows:—Aldershott, Canterbury, Chatham, Colchester, Dover, Gravesend, Maidstone, Plymouth and Devonport, Portsmouth, Sheerness, Shornecliffe, Southampton, Winchester, Windsor, Woolwich, the Curragh, Cork, and Queenstown.

With your permission, I beg to offer your readers a brief exposition of these Acts.

In the subjected districts none but London policemen are employed under the Acts. They wear plain clothes, and act as spies upon women. A policeman can appear before a magistrate, and state on oath that he *suspects* a certain woman to be a prostitute. On the unsupported word of a single policeman—on, indeed, his bare suspicion—a magistrate can cite the poor woman to appear before him, either in her own person or by proxy. If he sees fit, he can order her to submit herself fortnightly for a twelvemonth to a horrible examination by a male surgeon. (I know something of physiology, and I give it as my opinion that no woman should ever be subjected to such an ordeal, for it is physically injurious and morally depraving.) If the surgeon find her free from disease, she is allowed to ply her loathsome trade under the sanction of a certificate of health. Under the Act of 1866, the woman held the certificate herself, and not unfrequently exhibited it as a personal recommendation. Under the Act of 1869, the certificate is lodged with the policeman of the district, under the vain expectation that the Government would thus escape the imputation of having licensed prostitution, though the character of the certificate, which to all intents and purposes is a license, as valid and protective as any other license by authority of the State, is clearly the same, whether held by the unfortunate herself or the policeman who superintends her. Should the surgeon think she is diseased, she is sent to a hospital which is a prison, and in this hospital she can be kept till she is either well or dead, the order for sending her to the prison-hospital warranting her retention therein for nine months, if need be; and, should she continue unwell, the order is renewable at the end of every subsequent nine months, so that it is a legal possibility she might be imprisoned for the rest of her days, not for breaking any of the criminal laws of the country, but because it is thought she might endanger the health of soldiers and sailors. There is one way by which she could evade the magistrate's citation. She can sign what is called "A voluntary submission to examination," a paper in the possession of the policeman who accuses her. The following is a copy:—"I, A. B., of—— in pursuance of the above-mentioned Act, by this submission, voluntarily subject myself to a periodical medical examination by the visiting surgeon for——, for —— calendar months

from the date thereof." By signing this paper she writes herself a prostitute, though she may not know this at the time, and her name is forthwith entered on the Government registry of prostitutes. Should she refuse to undergo the required surgical examination, she can be committed to prison for one month, with or without hard labor. Should she at the end of this term persist in her refusal, she can then be committed for three months; the order for recommittal being renewable, if she hold out, at the expiry of every subsequent three months; so that she might be imprisoned for life for refusing to allow herself to be instrumentally violated by a Government surgeon. Should she feel that she has been illegally treated, she can appeal to a court of law; but at any stage of the proceedings the case can be stopped by the payment of a sum of money into court. Should she be nonsuited, the costs, of course, fall upon her; but should she be able to sustain her action, she cannot obtain costs without the arbitrary verdict of the judge.

Such is a brief exposition of the Contagious Diseases Acts. I am confident there is not an honest working man in the kingdom who would not utterly condemn them as inhuman in their spirit, and inevitably outrageous and demoralizing in their operation.

Now, though I believe that Mr. Gladstone is himself opposed to these iniquitous Acts, he has promised a commission to inquire into their operation—to inquire, that is, whether police spies, despotic doctors, and the horrible examination of public women, and certificates of their health when they are allowed to prosecute their calling, and hospitals for their cure, that they may then go back to feed the impure passions of profligate men, and the sum of between £40,000 to £50,000 a-year of public money at present for the maintenance of this horrible system, be for the nation's weal. Such a commission, which would necessitate the useless expenditure of a large sum of money, drawn from the taxes of the country, could do no good, but would increase the anger and pain which these laws have inevitably produced; and by the abominable evidence it would elicit, which would be analyzed and commented on in scores of public meetings, it would poison more and more the moral atmosphere of the kingdom. I would therefore respectfully submit that the public should instantly help the Government to release itself from its engagement with reference to the inquiry into these Acts which in the ensuing session of parliament should be speedily and entirely repealed. I know that respectable men have refused to be placed on this commission. It is reported that the Bishop of Manchester has withdrawn his name, which he had permitted to be registered as a member of the commission. Let us hope that others, among these Mr. Applegarth, will follow his example. I, as a clergyman, can tell them that not a few men would as soon be on a commission to inquire whether it would be good for society that all who are inferior in physical strength should be violently subjected to the will of physically-powerful tyrants. Let us, for the sake of humanity, and the sake of our country, help the Government out of its difficulty.—I have the honor to be your obedient servant,

WILLIAM HUME-ROTHERY.

3, Richmond-terrace, Middleton,
Manchester, Nov. 28, 1870.

—*Reynolds's Newspaper.*

THE MOQUIS INDIANS.

THEIR TRADITIONS, MANNERS AND CUSTOMS, WRITTEN FROM THE VERBAL NARRATIVE OF ELDER IRA HATCH, BY JAMES A. LITTLE.

[CONTINUED FROM PAGE 243.]

ASTRONOMICAL NOTIONS.

They have no correct ideas of the shape and motion of the earth or of the planets which surround it in the heavens. They believe that the sun rises over by the little Spanish town of Planea, and sets by going down a hole by New-at-ki-be, which signifies

Snow Mountain—evidently the San Francisco mountain of the whites. They say they enjoy a monopoly of the sun, which shines on them; the rest of the world not enjoying its beneficent gifts of light and heat; hence the prominence the sun holds in their religious faith.

AGRICULTURE, &c.

They carefully cultivate the earth, and raise grain and a good assortment of vegetables. The soil and climate are adapted to the growth of fine peaches, of which they produce large quantities. Their domestic animals and fowls consist of sheep, goats, chickens, doves, asses, and a very few horses. They grow cotton for home consumption, and with it and wool they manufacture their clothing, which is generally of a very serviceable quality. With them cattle and horses are very insecure property, on account of the raids of the Navajos and Apaches.

Their villages are located on high mountains, usually with a gradual descent to the north, but surrounded on the other sides by precipitous rocks, which are only surmounted by steps cut in their surface.

They obtain water in the winter season from natural or artificial cisterns in the rocks, from which they draw it with a large gourd with a hole in the side. When this supply fails, in the dry season, they obtain it from a public well dug in the plain below the village. To fetch this water constitutes quite an item of the women's labor each day.

PUBLIC WORK.

A description of the way this well is cleaned out in the spring, illustrates the manner in which their public work is usually conducted. The well at the Oriba village was forty or fifty feet deep and about the same in diameter at the top, but in descending it gradually lessens in diameter to five or six feet across at the bottom. In the winter the well is partially filled with the wash and dust from the surface. When water is no longer obtainable from the cisterns in the spring, the well has to be cleaned out. The bottom of the well is reached by spiral stairs cut in its sides. Two or three men throw the dirt a little up from the bottom, from which it is carried on a slightly concave dish, resembling a large plate, which is made of wood splinters and painted with a variety of colors. It is carried on the open palm of the hand, with the forearm perpendicular. The striking feature of this busy scene is the appearance of two men dressed like clowns and in complete disguise; they are called, in native parlance, co-che-nas. Both carry a whip made of the leaves of the soap root, which they can use with telling severity. In addition to the whip, one carries a lasso, which he is constantly whirling over his head ready to throw at a delinquent. The other carries a thin piece of board, shaped like a dart and attached to a string; this is kept whizzing through the air as a warning that the co-che-na is approaching.

These co-che-nas commence their labors, in the morning of public days, by going through the village at the proper time to see if there are any loitering behind, if so, they are sharply stirred up to duty in a way from which there is no appeal. The food for dinner is taken to the well by the women, who labor with the men. Just before it is partaken of, the co-che-nas suddenly disappear and leave the laborers to partake of the repast in peace.

It is usual for the chief, in the morning of the day set apart for public labor, to preach to the people from the house-top, on the usefulness and necessity of the labor required of them.

The labor of furnishing wood for domestic purposes devolves upon the men. It has to be brought from eight to twelve miles. Some keep a donkey for this service, but the backs of those who are too poor to do this must carry the burden. It seems almost superfluous to add, that the wood is used with the strictest economy.

THEIR BUILDINGS.

Their houses are built of flat lime and sandstone, laid in a kind of clay mortar, which makes a very good cement. Well hewn timbers, some of them two feet in diameter, were used in their construction. We could not learn of any timber within a less distance than 25 or 30 miles from which these beams could have been obtained. The people say their ancestors hauled

these timbers with oxen yoked by the horns, similar to the Spanish custom of working cattle at the present time.

While the Elders were at the Oriba village, some of their men came in with cottonwood poles, which they said had cost them a three days' journey to the Pah-u, or little Colorado river. They bring red pine poles, for their long ladders, where strength and elasticity are required, from the San Francisco mountain, a journey of six days. They exhibit wonderful strength and endurance in carrying burdens. When loaded they seldom walk, but take a light elastic trot, similar to that of Chinamen under the same circumstances.

Their houses have terraced roofs, and are always two stories high and often three. The upper stories are set back a few feet from the front of the one immediately under it, leaving a portion of the roof for out-door purposes. There are no side doors in the lower stories, but they are entered by ascending the ladder to the roof and then descending through a hole to the floor. The second and third stories are entered by side doors opening on to the roofs of the stories below.

[TO BE CONTINUED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 13, 1870.

MR. HENRY VINCENT ON MORMONISM.

THE other evening we heard Mr. Henry Vincent deliver a lecture which was announced to be upon "Brigham Young and the Mormons." That title, however, as Mr. Vincent himself said, was a misnomer, his lecture being upon his recent trip per rail across the continent of North America to San Francisco, incidentally referring to "Brigham Young and the Mormons."

Mr. Vincent is and has long been an orator by profession. He has a free and easy flow of language, and he knows well how to exaggerate, elaborate, and work up divers telling points and "small jokes" for oratorical effect, so as to attract and enchain the attention of his audience. But our present purpose is more immediately with that part of his lecture referring to Utah and the Mormons.

It would be a good thing if public men, writers and speakers, would endeavor to be as accurate as possible when they essay to give information. Proper pronunciation of names is an excellent thing in a public speaker, and it is expected of him when speaking of a place or a person which or whom he has visited. Mr. Vincent talked of Chicago as *chickahgo*, instead of *shickawgo* with the accent upon the *aw*. Some people speak of being at Utah, a form of expression as sensible as to talk of being at England, Utah being an organized Territory about as large as England. Mr. Vincent spoke of the City of Utah, meaning Salt Lake City, a license allowable possibly to poets, but not to dealers in prose. Among other errors which we shall not stop to notice, Mr. Vincent stated that the "City of Utah" was laid out in four-acre squares or

blocks, with four houses upon each block. Salt Lake City forms an L and is laid out in ten-acre blocks, each block originally subdivided into eight lots of one-and-a-quarter acres each. The inner angle of the L is to the north-east, and is hilly or rising ground, the "bench," as it is locally termed, at the foot of the mountains. A portion of this bench is laid out in two-and-a-half acre blocks, each block subdivided into four lots of five-eighths of an acre each. Mr. Vincent also stated that there were no, or scarcely any, American women at Salt Lake. This was a gross misstatement. Our information is not a tenth part so extensive in this respect as is that of some other residents of Salt Lake City, and we could number American women there by the score.

Mr. Vincent said he was liberally, hospitably, and generously treated at Salt Lake City. He was accosted in the streets and elsewhere in a friendly manner by such a number of people who had known him in England, that he had no idea before that he had so many friends. Brigham Young, upon whom he called, he considered a man born to rule, but he received Mr. Vincent in a courteous and gentlemanly manner, frankly furnishing the information requested, and offering the Tabernacle to him for a lecture, which offer was accepted, and the lecture delivered. "Oliver Cromwell and the Puritans" was the subject discoursed upon, and a "glorious time" was had.

Mr. Vincent made the remarkable admission concerning Salt Lake City, that he saw nothing there externally offensive. Nobody would ever dream of breathing such a remark about this "good old town" of Liverpool. At Salt Lake he saw no poverty, but an appearance of social order, industry, and some wealth, again a far more creditable appearance than Liverpool presents. It was exceedingly difficult to get behind the scenes in family matters, but by close looking he thought he could detect an "air of sadness" among the women, and he believed that Mormon social arrangements were the degradation of womankind. He was averse to the United States putting down polygamy by law, as he thought they quickly could do, but he was sure that the system would die out when it came into contact with the outer world. We shall not pretend to foretell so much as that, but we will say that we not only believe, for we verily know that the social relations which prevail in Christendom are the degradation of womankind, and this is patent to all, it is beyond all controversy. We will further say that there are hosts of practices tolerated, yea sanctioned, in this blessed "outer world," which we fervently hope never will get a foothold in any Mormon community.

That "air of sadness" is simply a cant stock phrase with many who speak or write concerning the Mormons, and is compelled to do a wonderful amount of service. We are personally acquainted with many polygamous wives, but we are not acquainted with one, to our knowledge, who feels in the least degraded by her polygamous marital relations. But we know monogamous wives in this country who feel themselves unspeakably degraded by the course of their husbands. Mr. Vincent discovered that remarkable "air" and that remarkable "degradation" after careful, scrutinizing search at Salt Lake, though he confessed that where wealth and comfort were manifest he failed to discover those sought-for results. Thousands of monogamous women might be found in Christian England, who, though surrounded with wealth and material comfort, manifest an undeniable "air of sadness" in consequence of the social relations which their husbands or sons will maintain. The Mormon women at Salt Lake have had to pass through an experience naturally calculated

to make any reasonable body sober and serious, whether sad or not. They have had to bear the scoffs and the frowns of the world and of relations and acquaintances solely for the sake of their religion; they have had to assist, in the midst of the deepest poverty, to make the arid and forbidding desert habitable and fruitful and pleasant; they have had to fight with and conquer their own individual traditions and prejudices and ambitions and passions, and subject themselves to the Gospel of Jesus Christ; they have had to stay at home and take care of their families while their husbands have been abroad in distant regions and in foreign countries, preaching the Gospel without any salary; they have had to share in the labors, trials, and privations of their husbands, and in the bitter contumely that has been heaped upon them while endeavoring to establish the kingdom and righteousness of God upon the earth. Considering all these things, it would not be very strange if an "air of sadness" were found among those not very well blessed with this world's goods, but it speaks favorable volumes when it is said that those who are well to do, so far as temporal matters are concerned, do not evince either sadness or degradation. Such a thing cannot be said of society in the "outer world." No, an "air of sadness" is not peculiar to poor Mormon women, even if they do manifest it. In wealthy and prosperous England that air can be easily seen. In the streets of this very town of Liverpool, where the disgraceful conditions exist of the deathrate exceeding the birthrate, not only an "air of sadness," but airs of want, vice, degradation, disease, and wretchedness unutterable are manifest in hundreds and thousands of women. These horrible sights need no searching for—they stare one in the face everywhere, in the open day's broad brilliance and in the gaslight's glare, they can not be avoided, and the religion and the philanthropy and the science of the day are alike confessedly powerless to sweep them away, so they remain and flourish and fester in the midst of the body social, acknowledged "necessary evils" which cannot be effectually coped with by any means known to or allowed by what are termed Christianity and civilization.

Now whether men and women are married or unmarried, married monogamically or married polygamically, they can do pretty much what they have a mind to do, can live pretty much as they have a mind to live. "Where there's a will there's a way." If they wish to live together in peace, harmony, and happiness, nothing is easier, nothing is more practicable, and to all but the quarrelsome nothing is more satisfactory. If they will not, nobody can force them to live so. Some people are easily made sad, some are sad even in the moments of their ambitious triumph. Artemus Ward used to say, "I'm saddest when I sing." He therefore had a good excuse for not indulging in vocal music. Some people may be sad when they are married, but in all probability they would have been much sadder if they had not got married. None have real, just cause to be chronically sad, or need be so, only as a consequence of folly and sin, and especially in regard to marriage, for where God has not forbidden it, there is no essential cause for sadness in marriage, whether monogamic or polygamic, and he who says there is perpetrates a gross libel upon an institution established by the Almighty for the beneficent governance of the issues of life among His children. Marriage, monogamic or polygamic, is essentially a cause for rejoicing both to men and women. Only with its perversion and abuse does the element of sadness or misery rightfully

come in, and under those conditions sadness and misery can not be effectually excluded.

We must have another word with Mr. Vincent next week.

J. J.

CORRESPONDENCE.

DENMARK.

Copenhagen, Nov. 29, 1870.

President Horace S. Eldredge.

Dear Brother—All is well with us here, except brother Peter Madsen, whose health is quite poorly. The Saints, as a general thing, are feeling first-rate, and many strangers are visiting our meetings.

With kind love to all in the Office, I remain your brother in the Gospel of peace,

W. W. Cluff.

ENGLAND.

Faversham, Kent, Dec. 3, 1870.

President Horace S. Eldredge.

Dear Brother—So far as I am acquainted, things in this part of the vineyard are moving along satisfactorily. Although quite a number of the brethren are out of employment, yet they have faith that the Lord will open up their way that they will have food through the winter.

My health continues good, with the exception of a cold on my lungs. I trust you, sister Eldredge, and the brethren in the Office are all well.

With kind love to all, I remain your brother and fellow-laborer in the vineyard,

George Barton.

Hungerford, Dec. 3, 1870.

President Horace S. Eldredge.

Dear Brother—We are causing ten thousand five hundred small bills, with addresses to suit our different places of meeting in London and the important places in this Conference, to be circulated, in order to stir the people up and bring them out if possible. I am anxious to warm up the Saints, and warn all who come and are willing in the least degree to take warning. Elder Bird and the local brethren are heart and soul with me in their labors.

I am, as you will perceive, out on another long trip in the country, travelling in Surrey, Bucks., Berks., Oxon, Wilts, etc. In my wanderings around these twelve counties, I find plenty to do, especially of leg service. But after all, that way has its advantages—you can start and arrive at your leisure, put on steam to suit you, and have plenty of room on the road, especially if you tell the people you are an Elder of the Church of Jesus Christ of Latter-day Saints.

I hope your health is improving again. Wishing you all the prosperity your heart desires, with kind love to all in the Office, I am as ever,

R. F. Neslen.

Bradford, Dec. 6, 1870.

President Horace S. Eldredge.

Dear Brother—Last Sunday I visited the Birkenshaw Branch at Norwood Grove, and had two splendid meetings. We had the very unusual privilege of occupying a pulpit in the chapel at that place in the evening, and of preaching to an attentive congregation of perhaps 250 persons, a courtesy not often met with in the experience of a Travelling Elder. We attended to the confirmation of a brother who had just been baptized.

There appears to be a good opening for the preaching of the Gospel in different places in this Conference. I feel very thankful for the prospect of help you are sending to us. I begin to feel the effects a little of constant travelling and preaching. I never felt better in the work, in spirits, and I feel grateful to my heavenly Father for His blessings which attend me in my labors.

With kind love to sister Eldredge and all at 42, I remain yours faithfully,

M. B. Shipp.

Bristol, Dec. 8, 1870.

President Horace S. Eldredge.

Dear Brother—I have visited a good many of the Saints of this Conference in their scattered condition, and have found the majority of them trying to do right and zealous for the work of the Lord—some of them travel from three to twelve miles on Sundays to meeting. Of course there are exceptions to this, and we have had to sever a few from the Church of late for unChristian-like conduct.

In my last tour through the country I had more success with the world than in my former ones, especially at Cruch, Somersetshire, where lives a brother by the name of A. Foster, who is much respected by his neighbors. Through his influence and energy I have had access to the people in that place. I have held meetings thrice in one of his largest rooms, which was filled every time by the people of the world, and they were well pleased with the preaching. I shall venture out a little further into the country, when we can see the sun without the aid of gas in the middle of the day.

I should like to see a little more inquiry after the truth in this large city. I will here announce the time and place of our meetings—The Latter-day Saints hold divine service at 7, Tower Hill, Old Market-street, Bristol, Sundays, 2.30 and 6 p.m.; Wednesdays, 7.30 p.m. We respectfully invite all the inhabitants of Bristol and the adjacent country to attend. Come, gentlemen and ladies, we have good news for you. The Lord lives, and He has restored the Gospel in its ancient purity to the earth again, and we have been sent hither purposely to administer in the ordinances thereof unto you and unto all those who will believe in our testimony. We offer you very reasonable terms, if you do as we tell you, and we tell you the same as the Apostles of old told the people—you shall know for yourselves whether the doctrine is true or false.

Some may say, "We should like to see things settled between the Saints and the United States of America, before we embrace Mormonism." You will not see any final settlement of that and similar questions until all kingdoms and nations submit to King Jesus, whose right it is to rule, and Satan be bound so that his influence among men will fail and disappear. Therefore embrace the truth for the love of it. If you embrace it for any other reason, you will be deceived. For it will take all that we have—our talents, time, and energies, possibly the lives of some of us, to save us in the kingdom of God.

In kind love to all in the Office, I remain your brother in the Gospel of peace,

THOMAS HOWELLS.

Nottingham, Dec. 8, 1870.

President Horace S. Eldredge.

Dear Brother—We are all well here and in jubilant spirits. Peace and love appear to abound in every heart. All feel interested in the work of God, and His blessings attend us. We feel at peace with all people and reconciled to God. Merry Christmas is close to us, and we are having many happy thoughts of good times when it shall come.

My kind love to all.

GEO. H. PETERSON.

UTAH NEWS.

The following are from the *Deseret News* to Nov. 18—

Business was improving in the city.

The Theatre was open on Wednesdays and Saturdays.

Brother Wm. Lowe had commenced the manufacture of shoe-blacking.

The *News* enlarges upon the subject of producing and selling fine blooded animals.

Brother Geo. Nebeker had received a car-load of Sandwich Islands sugar, of quality superior to any previously received.

An 18 year old son of Isaac Lee, of Tooele, while cutting wood, cut through his knee-cap, and amputation of the limb was necessary.

Among the blessings of "civilization" which were being introduced in Utah, the *News* enumerates salaried clergymen, criminals, a corrupt judiciary, lawyers, and rats.

Officers Hyde and Hampton took the remaining railroad robbery prisoner, Dan Taylor, captured by Messrs. Kimball and Judd, to Elko Nov. 17. F. B. Barnes, one of the arrested, had been liberated, having given satisfactory proofs of his innocence.

Brother Paul A. Schettler had kept and tested the past season the following varieties of imported fowls—French Houdans, French Creve Cœurs, White-faced Black Spanish, White Spanish, White Leghorns, Black Royal Javas, Light Brahmas, Dark Brahmas, Buff Cochins.

Brother James Wilson wrote from Levan, Juab County, Nov. 14, that the settlement was progressing, good houses were being built and other improvements made, a good Sunday school was in operation and a day and evening school soon would be, co-operation was flourishing, a dividend of 30 per cent. on six months' business having been declared.

"M." wrote from Fillmore that health prevailed there and the city was flourishing. New fences and many strong commodious edifices were in course of erection. Co-operation prospered and gave general satisfaction to shareholders. The local Z. C. M. I. declared a dividend of 30 per cent. for the previous six months. The co-operative storehouse, under the direction of President Callister, was being pushed vigorously, the walls were of brick, three stories high with basement, 40 x 26 feet.

"H. J." contended that horses, oxen, cows, and sheep were the things in which wealth might be found in Utah. Brother W. C. Rydalch was going to Canada to buy fine cattle. There is considerable talk about this time as to how the people of Utah may become wealthy. Amidst all this wealth talk, it is to be hoped that the people will have sufficient food to eat, clothes to wear, and fuel to burn. Having abundance of these, the wealth business is perhaps not so imperatively necessary to happiness as many people are apt to imagine. To be well to do is as comfortable as to be wealthy. As one of old said, "Give me neither poverty nor riches," for both are hard to be endured.

Elder E. Stevenson wrote that he had been on a preaching tour in the northern settlements, extending to Cache and Malad. Meetings pleasant and profitable. Small-pox had appeared at one settlement, but every effort was being made to suppress it. In several localities in Cache the crops of grain were below the average, through the ravages of the grasshoppers; but, no eggs having been laid this season, the people felt encouraged, and fall planting was being vigorously carried forward; Malad, however, abounded with the eggs of the pests. The best specimen of stone wall building that he had seen in fifty thousand miles of travel, was at Willard City, and was the work of brother J. P. Wood.

At the semi-annual Conference of the Southern Mission, recently held at St. George, the congregation was addressed by Joseph W. Young, James G. Bleak, Erastus Snow, Harrison Burgess, Miles Romney, Edward Bunker, Levi W. Hancock, Jacob Gates, Henry Harriman, John Bennion, and William G. Perkins. Subjects talked about—conferences and other meetings, responsibilities resting upon the Saints, the teachings at the Conference at Salt Lake City, the providences of the Lord in the history of the Saints, prompt payment of just debts, obedience to parents and guardians, co-operation, spiritual growth of the people, object of the gathering, tithing, social and moral improvement, education. A committee was appointed to institute and superintend a course of lectures during the winter.

The *News* says—"A lady residing in the 16th Ward of this city, informs us

that on Wednesday night (Nov. 16), when on her way home, after having attended the Theatre, while near the depot of the Utah Central, she was attacked by a man, who seemed to have come out of the station. He placed one hand upon her mouth, and showing a knife in the other, swore by G—d that he would cut her throat if she made the least noise or alarm. He then endeavored to throw her down, leaving no doubt of what his intentions were. She struggled for some time, and being a stout woman, prevented the scoundrel accomplishing his purpose, and approaching footsteps being heard the brute made tracks as quickly as possible. In her struggle nearly the whole of her clothing was torn from her person, and she reached home more dead than alive with fear and fatigue. The fellow who assailed her was dark and heavy set; had on a dark hat, no whiskers, and had several rings on his fingers. This occurrence should be a warning to the ladies of this city not to walk out at night without an escort. For years after the settlement of the Latter-day Saints here it was perfectly safe for either man or woman to travel at all hours of the day or night in this or any other place in the Territory; but in those days what is nicknamed "civilization," with its vices, was unknown; "Mormonism," pure and undefiled, reigned, and all was peace and security. But as one of our Eastern contemporaries—the Missouri *Republican*, of the 10th instant, justly says, 'Such a system of religion and morals can only exist when isolated from the rest of the world.'"

The following are from the *Ogden Junction* to Nov. 16—

One death had occurred at Plain City from small-pox. The other cases were progressing favorably.

Mr. George B. Marsh, of Willard, while travelling to Ogden, fell from his wagon, bruised his face, one of the wheels passed over him, but he was not seriously injured.

Half the machinery (9 tons weight) for the Brigham City Co-operative Woollen Factory had arrived and the remainder was expected in a few days. The factory was expected to be in full operation in the spring.

The City Council of Ogden passed resolutions of thanks to Mayor Lorin Farr for his public services during the nineteen years he had held that office, the first and only mayor of that thriving city, with wishes for his happiness and prosperity on his mission and his safe return therefrom. A resolution was also adopted to name the streets of Ogden City.

Bishop O. C. Hoskins and Mr. John Parkinson, from Portage, Malad, reported all well there. The new eight-mile canal was not satisfactory, so the settlers had resolved to move to the west side of the river Malad, about two miles from their present site, where they could have abundance of water and better facilities for raising fruit and making a permanent settlement.

The two days' meeting in the Tabernacle, Ogden, Nov. 12 and 13, was attended by the First Presidency and about a hundred invited friends from Salt Lake City, who went by special train, visitors from Box Elder and Cache Counties, and an audience crowding the house in every part. "On the stand and in the ante-room were Presidents Brigham Young, Geo. A. Smith, and Daniel H. Wells; Elders John Taylor, Lorenzo Snow, F. D. Richards, Geo. Q. Cannon, B. Young, jun., Joseph F. Smith and Albert Carrington of the Twelve Apostles; Elder Joseph Young, President of the Seventies; Elders Elias Smith and Elias Morris, of the Presidency of the High Priests' Quorum; Bishops E. Hunter, A. M. Musser, P. Maughan, E. D. Woolley, S. Woolley, E. F. Sheets, A. H. Raleigh, W. B. Preston, etc., the authorities of Weber County and many leading Elders from different places." The congregation were addressed by Presidents Geo. A. Smith and D. H. Wells, Elders A. Carrington, Geo. Q. Cannon, Joseph F. Smith, and John Taylor, and Presidents Joseph and Brigham Young. Among the subjects discoursed upon were—the comprehensiveness of religion, necessity of purity and faithfulness, the opposi-

tion of the world to the Holy Priesthood, living according to the laws of God, the power of tradition, home manufactures, trading with those who desire righteousness, privileges of the Saints, chastity and uprightness, fulfilment of promises, payment of debts, Word of Wisdom, co-operation, and gathering the poor. The weather was delightful and the services were highly interesting throughout.

The following are from the *Salt Lake Herald* to Nov. 18—

An ineffectual attempt was made to break into the Deseret Museum on the night of Nov. 11.

Pocatello had visited Salt Lake. His band were receiving $5,000 worth of blankets, clothes, etc., from Agent Tourtellotte at Corinne.

The U. S. land authorities had commenced to apply restrictive provisions to the timbered land. Couldn't they lock up the water also?

"Deep Creek, Nov. 12.—The government surveying party decide that the line is three miles west of this place, thus making Deep Creek in Utah. The people here are satisfied, as they had just been assessed for taxes by Nevada, and the change to Utah will make the taxes lighter. Several parties who have herds of stock, intended to move east, so as to be in Utah; they couldn't afford to pay Nevada's taxes."

"J." wrote from St. George, Nov. 7, that the late corn scarcely ripened, sorghum a usual yield, sweet potatoes a medium crop, wine yield double in quantity and superior in quality, many excellent raisins made, many flowers still brightly blooming, late grapes yet plump, rice and peanuts promised to yield well. Major Powell, accompanied by Jacob Hamblin and others, had left Kanab for the Colorado, to make a treaty with the Navajoes.

The *Herald* says that the Liverpool *Millenial Star* of Oct. 18 gives credit for an extract to the *Salt Lake Telegraph*, instead of to the *Salt Lake Herald*. We do not know that there is such a journal as the *Millenial Star* published in Liverpool. It is possible that the *Herald* meant to say the MILLENNIAL STAR of that date, page 665. It gives us great pleasure to correct the *Herald* in a too common error, and our contemporary has our thanks for this favorable opportunity.

SCRAPS OF NEWS.

THE OLD WORLD.—Geo. Francis Train left England for America in an unwontedly quiet manner. He might have given us a passing call.——Ten inches of snow in Yorkshire the past week, with hailstones as big as walnuts in places.——Thirty persons were killed and 100 injured by explosion at an ammunition factory at Witton, Birmingham.——An anti-war riot at Berlin was at once suppressed by the military.——The new Russian law making every Russian liable to serve in the army or navy is likely to go into effect next year.——The Duke de Gramont says Prussia drove France into war against her will.——Mr. C. Aspinall, Liverpool coroner, says it appears that persons who do nothing are invariably described as "laborers."——The same coroner asked a witness how many glasses of whisky he could drink at a sitting. The answer was, "Well, nine or ten wouldn't knock me over."——The drunks apprehended in Liverpool the past year numbered 22,925, nearly half of whom were "women folk." There are in the borough 1,111 houses of bad character, 898 houses of ill-fame, and 155 public-houses, beer-shops, and coffee-shops the known resorts of thieves and prostitutes.

THE NEW WORLD.—The "Keepapitchinin" says that the bachelors at Salt Lake are marrying off "like 'Sam Hill.'" Then "Sam" must have "went and gone and done it" lately.——All the robbers concerned in the C. P. R. R. raid are reported captured and all the treasure, except one thousand dollars, is recovered.——Revenue reform is to be the shibboleth of the west in the Presidential election next year.